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omnipotence of good, the holiness of instinct, the beauty of death, life eternal, love as a factor in evolution, courage the first virtue, strength of beauty, the benefits of over population, the duty and glory of reproduction and the economics of prostitution, the value of pain, lebenslust. The author is eloquent and poetic, and in many respects suggests Drummond, but has less sympathy with conservatism.

Les Pensées de Tolstoï, d'après les Textes Russes, par OSSIP-LOURIÈ. F. Alcan, Paris, 1898. pp. 179.

In this little book with a preface dedicated to Ribot, the writer selects pregnant quotations from Tolstoï, and groups them under the heads of life, man, society, religion, power, patriotism, militarism, riches, work, happiness, science, art, education, feminism, love, marriage, the good, evil, truth, the ideal, and death. A complete list of Tolstoï's works are appended, and also a list of works in different countries that have been influenced by Tolstoï. Each quotation is numbered for cross reference to sources.

La Philosophie de Charles Secrétan, par F. PILLON. F. Alcan, Paris, 1898. pp. 197.

Secrétan is known as the philosopher of liberty, from the title of his chief work which treats of liberty, human and divine, in a special connection with the three great Christian dogmas of creation, fall and redemption. Liberty and the philosophy of Christianity are for him synonymous terms. The material of the books falls into the three natural chapters of metaphysics, morals and critical observations.

Dynamic Idealism, by A. H. LLOYD, Ph. D. Chicago, 1898. pp. 248.

This is an elementary course in metaphysics of psychology first entered upon in lectures before the students in the University of Michigan. Psychology without metaphysics is useless if not absurd, and real psychology is metaphysics. The author has been more interested in the relation of the psychological theory to dualism or monism than to any of its mere external details. Only metaphysical principles can make any process really complete. The first duty of psychology is to give the distinct doctrine of the soul. The organs of the soul are after all the true definition of it. The author discusses in the first part, the world and things including change, organism, body, outer world; secondly, ideas not as forms but as forces; consciousness as interest, etc.; and thirdly the world of acts, the will, the living ideal. The appendix contains a study of immortality in outline.

A Treatise on Aphasia and other Speech Defects, by H. CHARLTON BASTIAN. London, 1898. pp. 366.

Five of the seventeen chapters of this work are reproductions with a few additions from the author's Lumleian lectures, and treats the subject in a more complete way than has hitherto been attempted. Theoretical opinions are in general avoided and very many typical cases, some of which are from the author's own observation, are presented, especially where the necropsy was carefully made. Speculative classifications are to a great extent omitted, and some attempt is made to simplify the nomenclature. The relation between thought and language, classification of speech defects and those of writing, due to structural or functional degradation, amnesia, etiology, and modes of recovery, amimia, prognosis and treatment are perhaps the studies most fully treated. This work in general, comprehensive as it is, well illustrates the fact that we really know far more about sensory than we do about motor aphasia, and quickens the hope that the long promised and long delayed work of Dejerine will soon appear.

Histoire de la Sépulture et des Funérailles dans l'Ancienne Egypte, par E. AMÉLINEAU. Paris, 1896. (Annales du Musée Guimet) pp. 336 and 345.

These volumes, the twenty-eighth and twenty-ninth of the Museum, consist of the history of sepulture and funeral rites in ancient Egypt, and are illustrated by 112 wood cuts. The profound influence of the form of Egyptian belief in immortality dominated art, architecture, etc., and no country is fuller of monuments of this belief than Egypt. The monuments, tombs, etc., are described historically, and with great detail; although all the chapters are exceedingly objective, the author does not hesitate to pause for interpretations sufficient to define his standpoint for the reader.

Affirmations, by HAVELOCK ELLIS. London, 1898. pp. 248.

"How happy the world might be if there was no literature but the Bible, if Augustine, Aquinas, Calvin, and thousands of smaller men, had not danced upon it so long, stamping every page into mire." The author has been all his life casting away knowledge gained from books and literature and coming toward that haven of knowledge where a child is king. Very different from this is the literature of life, and the author uses Nietzsche, Casanova, Zola, Huysmann, and St. Francis, essays on whom make up the book, as stalking horses to creep up more closely to the life his soul loves so well. He has a special predilection for questionable themes and deems it useless to discuss others, although certainty is the end of all. He desires to settle a few things, clean out the Augean stables, and recall the simple, eternal facts of existence. Yet for every man his own affirmations are always the best. The essays are written in a sprightly style, and while they presuppose some things about the author treated, make the best of all introductions to them.

The Problems of Philosophy, by JOHN G. HIBBEN, Ph. D., Stuart Professor of Logic, Princeton University. New York, 1898. pp. 203.

As an introduction to the study of philosophy, the author's design is to indicate between points at issue on controverted questions without details or exhaustive criticism. It is assumed that the student who is beginning the history of philosophy will find himself at a loss to understand the relation between earlier and later periods, and will lack proper perspective to appreciate the drift of opinions. After the plea for philosophy, the successive chapters discuss the problem of ontology, cosmology, psychology, epistemology, logic, ethics, political science and æsthetics. The standpoint is that of idealism, the method lucid, and the book attractively printed and bound, and conveniently indexed.

The Skin Considered as an Organ of Sensation, by J. S. LEMON, Ph. D. Gardner, Mass., 1899. pp. 56.

Dr. Lemon, a former pupil of Clark, here treats the genesis of touch and of the skin and nervous system; the resumés of different theories about these topics and central localization; analyses of different skin senses and the recent experimental investigation upon them; discusses illusions, etc. The strong point of the paper is perhaps the author's study of the earlier history and literature of the subject. From one to half a dozen writings by 128 authors are appended.

The Doctrine of Energy. The Theory of Reality. By B. L. L. London, 1898. pp. 108.

The author has previously published essays entitled, "Matter and Energy," and "Are There Two Real Things in the Physical Universe?"